*613 554 578 692 Conflict regulation, in the formal sense, is the province of the 'aqila. All complaints should be taken before the 'aqila. In al-Qasr, every individual has certain rights, and when any of these rights are infringed upon he may demand a redress of wrongs: he demands his rights, or exercises haqq al-'Arab ("the right of the Arabs"). The haqq al-'Arab is opposed to the haqq Allah, "the right of God," which concerns crimes against religion (i.e., wine-drinking, apostasy). The dichotamy represents private claims over against the claims of a religious state which is characteristic of Islamic society. •[688] In al-Qasr, crimes against religion have never occurred, and if they did they would be handled in Marsa Matruh by the local shaikh ("holy man").

*613 554 69 The litigation process is initiated when an individual appears before his 'aqila with a claim, and the statement: "I do not wish so-and-so to take any of my rights." The 'aqila first attempts to persuade each party "to return to the path of the good," to come together and to cease quarreling. This type of moral persuasion is preliminary to a full court-hearing in which both parties will appear with witnesses before their respective 'awaaqil, and other "third parties" who aid the 'awaaqil in their decision. The decision reached by the court is morally binding upon both parties. According to recent [671] [178] innovation in Bedouin customary law, the details of the litigation and the decision reached by the court are to be recorded